or the front may differ from the back in solid colors. Often the panels may be cut vertically or diagonally with different brightly hued colors. The shirt, which falls to knee-length, is usually bordered at the hem by the same band that joins the front and rear panels. Sometimes the multicolored hem may be overlaid with the panel material that has been cut in triangular points. This gorgeous array is usually topped off with a white plastic fedora that has been smuggled in from Colombia. If the feet are shod, they are usually encased in knee-length rubber boots. For festive occasions, the men wear lipstick and round patches of rouge on their cheeks. Sometimes they also place a round spot of rouge about an inch and a half in diameter, in the middle of their foreheads. The over-all effect is quite striking.

Some men do not use cosmetics but prefer to dress up for fiestas in western clothing that often includes underwear and transparent nylon sport shirts in white, red, blue, yellow, or green. On occasion, a man will place a bright yellow straight plastic comb in his hair. Men quite often buy wrist watches for which they have no earthly use. The watches are fairly expensive, poorly

made, and seldom in working order. The brand names are obvious imitations of well known trade-marks, and men may be seen sporting watches marked "Algin," "Danrus," or "Wiltham." If queried as to the time of day, the most likely response is "just today the watch stopped working."

Attractive as the Cayapa male is in his festive array, the woman is clearly the fashion leader. Because she is short-legged and thick-waisted, her adornment is calculated to conceal these features and to shift attention to her face instead. Like the male, she is rouged and lip-painted. Occasionally she paints a black line across her cheeks and upper lip. Her hair, which is waist length, is fastened at the side and front with multi-colored barrettes, while the crown of the head is covered by a Juliet's cap fabricated of shiny coins. Around her shoulders and neck depend row after row of brightly-hued glass and metal beads and strings of coins. The ultimate row of baubles may fall below the hip line. Beaded ligatures may be placed on her arms, and silver rings may adorn all of her fingers except the thumbs. Around her shoulders she wears a bright

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Given the psychological factors that have been discussed so far, it would seem that some informants could only unconsciously structure the relationship in terms of possible homoerotic feelings which could develop in a situation of increased duration and frequency of interaction with one person. This is what the informant-anthropologist relation does. When I would begin to use other informants, as an anthropologist must, the first informant would react in terms of rejection, and pout; he would gradually become withdrawn, and finally break off the informant relationship. The situation is quite similar to the "camarada complex" described by Ruben E. Reina for Chinautla in Guatemala (Reina 1959:44-50).

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A similar situation was revealed in the matter of giving rides in my motorized canoe whenever I went on long trips. For example, Lorenzo Martín once asked for a ride when I planned to go up to San Miguel and I agreed. A time was set, broadly enough to take account of Cayapa casualness regarding time. He never arrived at all! When next seen he said that I should have waited much longer than I did, and he was clearly offended that I had not. At another occasion, he came

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